to the skyey tent of sagehood, unto the hastening of that far-off divine event, when man and woman through their hallowed union will achieve the glory of a God-illumined self—that sovereign power which consists in self-controlling strength and self-knowing wisdom, in self-denying goodness and self-reverencing holiness.

Purity in personal, domestic and social life commends itself as the very key-stone of moral strength and national greatness. Trample on woman and we trample on our own moral nature. Respect woman, care for her, work for her, give her knightly shelter and protection, and we shall find the loftier emotions gaining sway in our heart and touching ^ our life to finer issues. Whether we be young or old, we should think of the holy names of sister, daughter, wife and mother; we should think of all the holy influences which stream forth upon an evil world from the relations which those sacred names represent, and resolve, one and all, that i under no sky from which the sun shines down, shall those names have a holier, tenderer meaning than in this fair land of *Aryavarta.*

We should so conduct ourselves even in married life ^s

to feel and say in the words of the Brihadaranyaka Upanishad " *Nava areyjayayai Kamayajaya Rriyabhavathi, Athmanasthn Kamayajaya priyabhavathi*"—{{Verily a wife is not dear, that you may love the wife ; but that you may love the *Self,* therefore, a wife is dear." It is said of Maharishi Devendra-nath Tagore—himself, a noble father of worthy children— that he dreamt on a certain occasion that his deceased mother approached him and, after ascertaining his welfare stood at a distance and enquired how he was engaged. He

v replied that he was engaged in doing the behests of The Truth. And she tenderly said:—((*Kulam pavithram, janauee kru-thardha* ")) How enviable the son whose mother can thus bless him ! But which mother will deign to pronounce that benediction, when the son, with his low tastes, dishonours